



I-7



Digitized by the Internet Archive
in 2015

THE

Banner of the Covenant.

JUNE, 1858.

THE SECOND ADVENT.

AN ADDRESS, DELIVERED BEFORE THE STUDENTS OF THE ASSOCIATE THEOLOGICAL SEMINARY AT XENIA, BY REV. J. A. CRAWFORD.

THE second coming of the Lord is the most sublime of all those events that are yet to be unveiled. By its intrinsic glory not less than by its relative importance, it takes rank first among them all. To it all present issues are confessedly converging. For it, all the past has been, and all the future shall be, a preparation. The prophetic intimations in regard to it, the impressive and terrific scenes by which it will be heralded immediately, the relation it sustains to the history of the human race, not less than to its destiny, conspire to throw around it an interest equal only to that with which the Incarnation was invested.

The Epiphany of the Lord Jesus is the grand future fact on which the eye of every believer is resting, and for which, with becoming patience, his hope is waiting. 'Tis this has kept up all along the expectation of the Church, and without it, affairs as they now are, would have no becoming consummation. This it is which shall end the present mixed economy, so unfriendly to the virtuous, which shall rescue the Divine administration from all suspicion of injustice, and which shall begin that era of universal joy and universal good, so long waited for by expectant faith, and of which we have from time to time as harbinger. That Christ *shall* come is the universal expectation, nay, the universal longing of the Church. In this her pious membership are agreed. All believers see the future gilded by these same rays of glorious light, and pray for the rising of that day-star which is to put afar the shadows, and make it high noon to all the nations. But in this they differ—that while to some of them it seems that Christ shall tread actually this very earth again, which shows yet in many of its localities his bright footprints, and shall here wear visibly the crown, and live and reign amidst his risen saints for a thousand years, and gather round him all the insignia of a material and palpable royalty, and make his own redeemed people the actual sharers in his dominion, and the dignitaries of his

realm; *others* view the whole matter differently. The coming which they look for, is that final and second coming, when the quick and dead shall stand together before the great white throne—when the Lord Jesus shall be revealed from heaven in fire with his mighty angels—when all the tenantry of the tomb shall hear the trumpet of the archangel, and shall awake and come to judgment, in order that the affairs of this economy may be closed forever, and the scenes be shown which are to be eternal.

Between these two theories in regard to the second advent, there is a material conflict. It is, in our opinion, of some moment which of them we espouse. It does matter surely to every one of us whether we give, in our imagination, a carnal cast to all this splendid future, or view it in the light of a thing spiritual; whether we sink it all to the level of the earthly, or raise it to the region of the supernatural; whether we make it the counterpart of that earlier economy which smiled upon and pleased the childhood of the Church, or conceive of it as a thing supplemental to, and perfective of, this present spiritual dispensation. Into this inquiry we propose briefly to enter.

It is very evident to any one at all acquainted with this subject, that the great difficulty in stating what the word of God actually teaches in regard to it, arises from our want of some indisputable *canons of interpretation*. For while, on the one hand, the Literalist insists upon that meaning of the prophetic words which they seem to bear on the surface, and while for him there is one accepted theory of symbolization, on the other hand, we are met by those who see a spiritual significance alone in the record, and whose key to the prophetic symbols is wholly different. And as might be expected, these same Scriptures seem widely different writings, in the lights thus brought to bear from such opposite points, upon them. Indeed, our whole Christianity wears another aspect when decked in this premillennial drapery. And we, who have been used in the past, to put a spiritual sense on many symbolic portions of the Book of God, and to draw from them our sublime and holier inspirations, are startled, to say the least, when we are bidden to couple with them only those ideas that can wear a carnal dress. It becomes therefore an all-important question, what does the Bible teach in reference to this grand future fact, this coming of the Lord. Are there indeed no principles by which we may secure a proximate knowledge, if no more, of the truth on this subject? I believe there are. And they are these,—

1. In playing the interpreter for the Scriptures we are always to expound those parts which are obscure and figurative by those that are literal and plain. You think this such a homely truism that it provokes a smile—as if all of our interpreters were not acting by this rule, or as if one should attempt to expound some abstruse treatise without the aid of those admitted facts and truths which make the very alphabet of knowledge. And yet, I apprehend, it will be found, that, just upon this plan, do our Literalist friends conduct their inquiry. It is worthy of remark, that their theory

and the great principles which govern their interpretation of the Scriptures, are gotten chiefly from those very portions of it which are confessedly the most obscure. Thus, e. g., their teaching in regard to the resurrection that there are two—one of the pious dead at the opening of the thousand years, and another of the guilty dead at its close, is drawn almost solely from a chapter in the Apocalypse—the most enigmatical book in the Bible. The same remark will apply to their teaching in regard to the reign of the saints, and other doctrines. We do not mean to say that no use is made of the plainer portions of the Scriptures; but that they are appealed to, rather as supports than tests of the positions taken. Now we submit that there is no limit to the extravagant notions which, on this plan, may be gotten from the word of God. Nor is there any extreme of ultraism to which this course will not hastily conduct us. All is not apocalyptic and prophetic in this Book of God. Nay, but a limited portion of it is so. Truth is indeed presented in her symbolic dress, and comes couched at times in mystic phrase, or lies, as in some divinely appointed crypt, of which we are to seek and use the key. But while all this is so,—'tis to the doctrinal and the plain, as abounding in the Bible, that we are to direct our inquiries first—so that, even though in regard to this very question of the second advent, this discussion should begin in the symbolic or prophetic Scriptures—it must be carried for settlement out of this into the domain of the other. And we may, I think, affirm, that while we shall not find many germs of yet unfulfilled prophecy in these simpler, and, as it were, elementary books of the Bible, we shall meet with those great principles which will help us to read those that are more advanced. Nothing can be more unwise or unfair than to enunciate a supposed formula gotten from Isaiah or Daniel, or the Apocalypse, and by this to work out some disputed statement, in the Epistles or Evangelists. Unwise, we say, and unnatural. Yet it is done. It is assumed by the Premillennialists that they have settled the principles of symbolization, so that there is no room for doubt whatever, as to the meaning of those prophetic parts of the word of God which they expound. “The laws of symbolization demonstrate that anterior to the thousand years there will be a literal and real resurrection of departed saints.” “We have already proved that there shall be two literal resurrections.” *Prize Essay*, 126-7. Again: “It is evident from these laws that the second coming of Christ will be before the millennium—and it is only by false principles of interpretation that our opponents can avoid this conclusion.” “It is evident from the symbolization in Rev. 22:4, as we have already proved that this resurrection of the saints is premillennial.” What I wish to be noticed here is, that these passages under remark, are those, (to us) dark ones in the Revelation, and that these, as expounded, are made the clue to the understanding of other passages, supposed to be parallel, in Paul's writings. Now we ask whether it is right or safe, to pass from the symbolic to the didactic and the plain: to interpret the Saviour's simple words by *our theory* of the Apocalypse—to read

for us the alphabet of Christianity by the conjectural light of a far-off future? Rather let us wade from the shallower water to the deeper. Rather let us step first upon the vestibule, and so pass into the great temple of truth, and reach its inner shrines, and gaze upon its hallowed mysteries.

2. And there is suggested by these remarks, a second canon of interpretation, viz.: *that the Old Testament is to be interpreted in the light of the New.* It is hardly needful to say, that in these remarks we have no reference at all to the question of the comparative inspiration of these different parts of Scripture, as if we gave precedence to the latter—not at all. We claim, of course, equal inspiration, and the most full, and perfect, inspiration for all the books of the Bible. But we do mean to say that the New Testament is to be taken as the full, and clear, and final intimation of the mind of God, and therefore as a divine commentary on the Old. I am well aware that in urging this as a canon, we shall be met at once by its opposite, viz.: that the Bible must be taken as it reads; that we may not bring out a spiritual meaning from its words, but simply their literal sense; that when, therefore, Christ declares he will come again, and that his feet shall stand on the Mount of Olives, and that this shall cleave asunder in the midst, and that he will gather all nations to judgment in the valley of Jehoshaphat,—we must conceive of all this scene as to be yet actualized in the very localities referred to.

But it seems to me sufficient now to say, in answer, that it is plainly impossible thus to go through all the Bible with our rigid Literalism, and not degrade the book. Nor is this done in fact, by any. I cannot find that the Procrustes bed, on which the old Literalists put the prophets and the apostles so freely to the torture, is now in use. And it is well. For reason says that there are times when we must interpret literally, and times when we must give the spiritual meaning, if we would deal with the Scriptures and their authors as we would deal with our fellow-men and what they write. It were as wise to say, that the prophets must, in every case, be understood *literally*, as to urge that the apostles must, in all cases, be taken as speaking of the *spiritual*. They who wrote the Scriptures for us, though the amanuenses of the Holy Ghost, and writing at his dictation, were not unconscious machines. The *man* was not swallowed with all his idiosyncrasies in the *seer* or the *scribe*. And nothing seems to me more fair or natural than to go, with the New Testament in our hands, back amid the shades and the oracles of the Old. And what we claim as the present *canon* is, that if, in any case, *our view* of an Old Testament oracle be opposed by any principle or statement of the New, we may be sure we are mistaken. The New Testament is to interpret the Old for us. It is not ours to accommodate *this* as best we can, to *that*. To illustrate what we mean,—the Premillenist believes the Prophet Isaiah to teach, that in the millennial age bloody sacrifices shall be offered as of old; that beasts in multitudes shall lie smoking on God's altar; that "the rams of Nebaioth

shall come up thus with acceptance on it, and that he will thus glorify the house of his glory." Now if I can prove, from the New Testament, that sacrifice has been done away in Christ forever; that when the old economy went away, like a declining shade, or fell, like the battlements of a tower that had been undermined, this rite of sacrifice perished utterly with it—if I can prove this out of the New Testament, then this notion is shown to be the merest figment of the mind. Again, the Literalist believes, that ere long, and in the golden age which is coming, the Lord's house shall be actually builded on the mountain tops, and that all nations shall flow to it; that, year after year, all flesh shall, for centuries together, crowd its sacred courts to worship and rejoice. But what becomes of all this pageant in the light of the Saviour's positive assertion, that "the hour is come when neither in this mountain," etc. These words of the Master reveal a great principle, applicable not simply in the day of his flesh, but which was to operate in his kingdom with all the force of a law, till he should repeal it. We desire to insist on this. The Master does not and cannot contradict Isaiah. But we may not make the prophet teach contrary to him. We do *not* know that Isaiah meant to teach that his vision was to be actualized in the millennial age. But we *do* know, that if it is, it will be in the very face of laws published by the Lord Jesus, and to which he has set no statute of limitation. We are *not* sure that the prophets say that this ancient rite of sacrifice, which we know was buried in the Saviour's tomb, shall come up from it at the last, a freshened thing, and actually hallowed by its long sepulture, and be for a thousand years observed by the Church. But we *do* know what the Holy Ghost teaches on this subject by the pen of Paul, in his letter to the Hebrews. We can *not* prove to a demonstration that there are two literal resurrections of the dead, a thousand years apart, mentioned by John in the Revelation. But we *can* prove that the Lord Jesus spoke plainly of an hour in which *all* shall come up together to his throne for judgment. And now, to affix our own meaning to the symbolic and the dark, and go with this to the explanation of that which the child and the runner may make out at a glance, is surely a novel course, to say the least of it. We are to hear Christ, for such to us is the voice from the most excellent glory.

I desire to insist on this thought, that we are bound to make our interpretation of all Scripture, quadrate with those absolute and affirmative statements in reference to his kingdom and his worship, made either by Christ himself or his apostles. And by these general principles we must explain whatever is prophetic or obscure in their own statements as well as in the prophets. Can anything be fairer than this? Ought not one plainly-stated truth, which we all agree as to the meaning of, be set off against our conflicting views of a whole score of doubtful passages? Suppose, e. g., the Apostle Paul to teach, as he does (Eph. 5 : 25-7), that at Christ's coming (be this when it may), he will present to himself the whole Church glorious and complete. Now as to the meaning of the Apostle's

words, there is no dispute. Our Premillennial friends express our views here admirably. Hear one of them :

“The Church, composed of all those who were given to Christ in eternity, and for whom in an especial manner he gave himself, will be glorious in its completeness at Christ’s coming. The whole Church will be seen together then, and he will have accomplished the number of the elect.”—*Bickersteth in Brown*, p. 77.

So *we* say emphatically ; so, we believe, the Holy Ghost says. Our friends say so. Now suppose Paul to teach this ; should not this settle the question of the second coming, as to whether it will be premillennial ? For, if the “whole Church is then complete,” what becomes of the teaching of our friends, that during the one thousand years, nations are to be converted to Christ, and that under his visible rule the Church is to go on increasing ? And shall not one plain statement of Paul, or the similar one of the Saviour (John 14), “I will come again and receive you to myself,” etc., shall not these stand as against any other teaching to the contrary, which *we deduce* from other portions of the Scriptures ? And must we not go back to the study of Isaiah, and Micah, and Moses, with this passage in Ephesians in our hand, when we wish to know what they taught in regard to Christ’s coming, and in regard to our gathering together unto him ?

We have, then, I think, this canon, that “everything which affects the constitution and destiny of the New Testament Church, has its clearest determination in the New Testament Scripture.” “Messianic prophecy is the Psyche of the New Testament, hidden under the chrysalis of the Old ; but, as the latter is still a Psyche, even while concealed under its thick covering, so also the prophecies wear an envelope which they can be divested of only by Him who perceives their historical fulfilment.”—*Tholuck*. Hence, the prophets delineate the blessings of the new covenant in colors taken from Old Testament theocracy. This is all-important to be borne in mind. In proof of this, notice Isa. 61 : 1, *oiled*, anointed ; compare Isa. 9 : 7, “of the increase,” &c., with Mark, 11 : 9, 10, “Blessed be the kingdom,” &c. ; so Joel 2 : 30, “I will show wonders in heaven and earth, blood and fire and pillars of smoke.—The sun shall be turned,” &c., with Acts 2 : 16, “This is that which was spoken by the Prophet Joel.” These are examples of prophecies which receive their accomplishment *as to substance*, but *not as to form* ; nor can they, for now another state of things renders this impracticable. The prophets saw things in vision. “They were taught the future by means of *figure*, just as a blind man is taught arithmetic by means of *counters*.” Our friends ask us why, if the prophets really meant to tell of spiritual things, do they not speak in the spiritual mood ? We answer, because they *never saw in the spiritual mood*. Everything which the Spirit showed to them was by these emblems, and is expressed in these. One peculiarity of prophetic style is poetical elevation. Events are exhibited as present or successive, only in relation to each other, rather than as linked to successive historical epochs. (Psalms, 2, 45, 72, 110 ; Daniel 8,

27, 12, 8.)* These principles show the mischief done by our rigid Literalism. It takes no account of the manner in which God revealed his will to the prophets, nor of the state in which the prophet himself was at the time; nor, in fact, of the great mission and design of prophecy itself, which was to set forth by appropriate symbols, the glory and the grace of that spiritual kingdom which Jesus has long since established.

In regard to all this Literalism, by which it is proposed to interpret the word of God, I wish to say a word more. There is what seems to me, a strong presumption against it, and it is this: in the universe of God, the spiritual and the moral are always to be viewed as of more account, and therefore as to take the precedence of that which is merely material. I hold this to be a postulate and an axiom about which there is no debate. There is a reason for this. The spiritual belongs to the very nature of God himself; all, therefore, which relates to this in God's actual administration, and which links and affiliates with it, must be set down as the nobler and the better. And this is, I think, the ground on which that statement of the Saviour in John 4th is based, that "the hour is come when neither in Jerusalem," &c., "for God is a spirit, and they who worship," &c. Where the lesson evidently is this,—the carnal ritual, which for a time has been endured, must make way for that which is better; the spiritual is to be inaugurated as tending more to the glory of God and to the gain and elevation of men. And I submit that this same principle is revealed in the Old Testament. "To obey is better than sacrifice, and to hearken than the fat of rams,"—a most suggestive and weighty oracle indeed. Let the words of Christ in the fortieth Psalm be compared with this, or the fifty-first and other passages, and we have the principle we mentioned. Now what we urge, is, that the basis on which such announcements of Scripture rest, is the character of God himself; and hence we are compelled to infer that that dispensation of religion which gives most prominence to the spiritual; which, by the simplest and fewest rites, brings God near to man, must be his favorite, and the one destined to permanency. When, therefore, we meet with those prophetic statements which seem to pledge to the carnal ritual a re-establishment in the millennial age, we are to interpret them in view of this principle to which we have referred. And it is to me a most serious thought, that should we go through our Bible with this literalizing theory, we shall push the spiritual out of it almost altogether. Nor do I see how any mind which is looking and longing for the revival (only with additional splendor) of a grossly carnal ritual, can enter fully into the deep meaning and appreciate the glory of our present spiritual religion.

And I may say here, though it be anticipating, that one great reason for believing that the Gospel age shall be the final and millennial age is, that it is so eminently a spiritual economy.

The Premillennialist sees in the New Testament the guarantee of the perishing of this dispensation. He expects that, ere long, it,

* Vide Fairbairne.

like the former, shall be out of date, and be supplanted by a later, in which the carnal element shall predominate; and that under this, the world shall be placed for a thousand years, the Lord Jesus introducing it at his coming.

Says one writer: "The Gospel has tried its power eighteen hundred years, and it has never yet truly converted one nation, one city, one town, not even a single village; and yet some Christians are vainly supposing that it will, by a gradual and accelerated progress, convert the world." (*Tyso in Brown*, 314.) "The conversion of the world is to be due principally to other causes, and not entirely to the preaching of the Gospel. In all cases the Jews will have a pre-eminence." To this startling conclusion are our friends brought by what we think this mischievous Literalism. This reads the Gospel's doom out of the prophets, and sneers at what it calls "our present institutions for evangelizing the heathen"—meaning the Gospel. This is hard to bear, for a man who loves and idolizes the Gospel of the Lord Jesus Christ, and sometimes seems to savor of rashness, to say the least. Now we urge, in reply, that the *very nature* of our holy religion, as a thing eminently spiritual, shows its fitness for the work of evangelizing the world, and sets up the strongest probability of its permanence. This never could be affirmed of the old economy. Burdened with forms; localized by the very number and routine of its arrangements—a yoke which was too heavy even for the loving devotees who worshipped under it, the Jewish religion was shut out from any mission of universal good. It was not possible at all that it could become the religion of the nations and remain unchanged in its distinctive features. And for the very same reasons its counterpart cannot be—even though baptized with all the energies and all the glory of the millennial age. The Apostle Paul, contrasting the old and the new economies, calls the latter "the ministration of the Spirit—the ministration of righteousness—and says that it has a glory that excellet." He speaks of it as "that which remaineth." So, in the Hebrews, he says, "We have received a kingdom which cannot be moved;" and the great reason for these statements, all of which point to the perpetuity of the Gospel is, that it is the ministration of the Holy Spirit, and it is adapted perfectly to man as man; that it ministers in a way peculiar and direct to his immortal wants; and, therefore, is just the kingdom for which no substitute can be found. Here is the working out of the law which we referred to, that the spiritual is in itself a thing superior to the physical, and, on this account, best adapted both to glorify God and to benefit mankind.

Now, I am well aware that the whole force of this would be set aside by one solitary passage, which should tell of the perishing of the Gospel previous to the millennial age; but let such passage be produced. It will not do to offer us those which are of questioned meaning; for, except the statement be of the categorical and positive kind, such as those which we have just adduced, on the other hand, from Paul, we cannot admit your interpretation of them.

For here we fall back on our first rule of interpretation, that the plain, must be the key to the symbolic and the dark. So, when you quote from a parable to prove to me that the end of the Gospel age is at hand, or from the apostolic commission, "Lo, I am with you to the end of the 'age,'" I put my finger on the passage in 2 Cor. 3, and that in Hebrews, and say, "We have received a kingdom which cannot be moved." Nor can all your reasoning from these parabolic oracles, nor all your theory of symbolization, nor your views of what the Apocalypse reveals, shake for a moment our faith in this plain statement of the Apostle. And just so, when you read out to us from the prophets that another dispensation and a carnal ritual shall presently come, pushing our Christianity aside, and flourish as a triumphant and universal religion for a thousand years, we quote you Paul and the Lord Jesus again, and remind you of our second canon, that the New Testament must stand our interpreter for the prophets. When, then, we are told that Christianity shall be removed and another economy take its place at Christ's second coming, the statement is made in the face of this well-known principle, that the spiritual alone can wear the seal and stamp of permanence.

And as this is a great point in dispute between us and our friends whom we oppose, a word more may be borne. We claim that the Gospel is to convert the world, and be the millennial religion; that it is the last dispensation of grace under which any are to be prepared for glory; that when its work is done, and all its trophies secured, then the destinies of the entire race are to be determined, as Christ will then appear and sit as the final Judge. Now, we believe that our Christianity is designed for gathering in all of the elect and converting the world, because in itself it is so perfectly adapted to man, to his higher nature, to his wants and his woes. Itself eminently spiritual, it addresses directly his better nature. In every regard it is just the religion which he demands, and by which he most truly worships. If I were to select one feature of the Gospel that was distinctive, it should be its adaptation to our case. Its relations to our need, our hopes, our fears, our bankruptcy, our joy, our woe, its full cup of blessing, its light, its covering for our guilty past, its bottle for our tears, its influence on this deathless spirit, as it trains and ripens it for heaven;—all this (and the half is not told) so persuades me of the permanence of the blessed Gospel, that I no more doubt it than I do my own being. "Yet once more, saith Christ, I shake," etc. So it is: that which in itself is durable, gets stronger fastening in a time of shaking. That great oak you see planted in the mountain side, has, in the very storms which it has weathered, its pledges of continuance. And could you look down upon its roots when the whirlwind is sweeping by and striving to upturn or break it, you would see these loosening themselves from the soil in a measure, only to go deeper, and twine about some surer stay. The Gospel of Jesus Christ is the only permanency that our world has seen—the immovable kingdom.

Nothing of all this could be affirmed of the former economy. Divinely ordained as it was, it played its part well. But its mission was brief, and having heralded and introduced its superior, it paled and perished as the stars do when they usher in the day. Paul assigns as the reason for its removal "that it could make nothing perfect." Now, let the Apostle's reasoning and his conclusion be marked carefully. He is writing to the Hebrews, who could not give up their beloved and venerable rites, and he argues the total ceasing of these from the very fact of their innate "weakness and unprofitableness," and because they stood related to man's spiritual welfare only in a way that was purely arbitrary. Nor can carnal ceremonies ever occupy any higher ground than this, even though they shine with all the glories of a Divine appointment? And you could no more put on them the print of a thing perpetual and eternal, than you could on a rose or a shade. Where weakness is inherent, no mere circumstances can give strength. Now, we have Paul's authority for saying that the carnal economy "decayed, and waxed old, and vanished away," because it had nothing at all to do, save in the way of mere sign, with men's salvation. And as this is the great end which God proposes by his religion, if this be not answered, it must pass away. So, on the other hand, if he reveal a dispensation which does stand related directly and perfectly to man as a spiritual and accountable being, this very fact proves that it must last till it has brought all the elect to glory. God does not change as we, needlessly, and unless the Gospel can be shown unequal to the mission of bringing the world to Christ, we may believe it will do so. Let the grounds on which we claim this, be remembered, viz.: that it does renew the heart, it does purge and pacify the conscience, it does so put man in direct contact with God, that his kingdom is set up in the heart even here, and heaven is begun within him. Yes, the Gospel of the blessed God does this. We are not here to pronounce its eulogy, but we cannot refrain from according it all the homage of our spirits when we think of this, and when we know how it is energized by the Holy Ghost himself, and so by all the Godhead. Let no man ask us to write Ichabod over these temple doors, while we see the proofs of the presence of the crowned Emanuel, and of his Divine and blessed Spirit. Now, if these thoughts are just, and if they are in accordance with the principle enunciated in regard to the superiority of the spiritual, then they make against the theory of our friends in regard to the millennium.

(To be continued.)

A VISIT TO DELHI.

BY REV. JOHN S. WOODSIDE.

DEHRA DOON, January 27th, 1858.

MY DEAR MR. STUART,—

Returning from the late meeting of our Mission at Amballa, I diverged from the direct road to pay a visit to the famous, or per-

haps I should say *infamous* City of Delhi. It may not be uninteresting to you to hear something of the state of affairs there at the time of my visit, and I therefore purpose devoting this letter to that subject. My reasons for the journey were (1), a natural desire to see the various objects, to which my attention had been directed with such intensity, during the long dreary months of the siege. (2), A wish to see some friends, who had over and over again invited me to visit Delhi, and share their hospitality while there. And (3), I had been appointed by the Mission a member of a committee to take measures for the collection of destitute orphan children, for the purpose of bringing them under Christian instruction, and I thought Delhi a good field in which to operate.

Accordingly, on the evening of the day on which our Mission broke up its sessions, I left Amballa by mail-cart, bound for the ancient capital of the Mogul Empire. The distance between the two cities is 129 miles. This we performed in fourteen hours, which in India is considered very rapid travelling.

The mail-cart, however, is anything but a comfortable conveyance. It is constructed in the rudest manner, being a sort of oblong iron box set upon a pair of shafts, and wheels of the coarsest manufacture, without springs or any other appliances that would tend to the comfort of the traveller. It is true there is an iron railing across the centre, and around the edges of some, by which the passenger is enabled to hold on, but in some even this is wanting. The cart has accommodation for two passengers besides the driver and groom. They sit two before, with their faces to the horses, and two behind, with their backs to the others. When the cart is raised, it forms an inclined plane, sloping backwards, so that the party on the back seat finds it rather difficult, even with the help of the iron rail by his side and behind him, to keep his position. It was my lot to ride behind, and I assure you, during those fourteen hours I had little comfort, so far as the cart went. My fellow-traveller, whom I had never met before, was an officer of the Delhi Army. He was intimately acquainted with several of my missionary brethren, and consequently we were at once on terms of cordial familiarity. He generously offered to exchange seats with me at the end of every other stage; but I soon found that he was very much fatigued (having travelled for several days in the same way), and I therefore preferred holding on to my own berth. It was a lovely moonlight night, the road most of the way excellent, the horses, *when once started*, went at a furious pace, and, notwithstanding my position on the back seat, the night passed pleasantly, and at 8 o'clock the following morning I reached my destination in safety, and with very little sense of fatigue.

The first part of the journey presented little that was interesting, but as we approached Delhi, I could see by the light of the moon, the mud walls and charred timbers of burned and depopulated villages; the places that had been inhabited by the rapacious Goojurs, who plundered and murdered the Europeans in May last. These wretched creatures had evidently been in league with the

mutineers before the Delhi massacre, for on the first signal of revolt, on the morning of the 11th of May, they rushed in thousands from their villages to join in the general destruction. When the avenging army marched against the city, down the road by which I travelled, these villages were destroyed, and their inhabitants scattered to the four winds. As we approached closer, the sides of the road and the adjoining fields were strewn with the skeletons of horses, bullocks, and camels, affording sad evidence of the havoc which the war had made among these useful animals. The bones of most had been picked clean by the vulture, the jackal, and the pariah dog, but many seemed almost intact, the skin having dried over the bones on the side exposed to the sun, though the inward parts had all been carried off. The numbers of these gaunt remnants of the late carnage quite astonished me; and I felt that war is an awful scourge, even to the poor dumb animals that so patiently minister to the necessities and caprices of man. But how much more awful to think of the members of our own race intent upon each other's destruction! What havoc sin has made among God's creatures! When "shall violence be no more heard in our land, wasting nor destruction within our borders?" Never till "salvation be our walls, and praise our gates." Such were my reflections on approaching the blood-stained suburbs of Delhi.

About five miles from the city stands Badli Ki Sera, the place where the first battle was fought, on the 8th of June. The position held by the mutineers was a most advantageous one, but nothing could resist the impetuosity of the British charge. The cowardly Sepoys, though in overwhelming numbers, here abandoned sixteen guns, and fled pell mell into the city. I was particularly struck with the appearance of the trees on each side of the road. Nothing but stunted remnants, despoiled of their foliage and smaller branches are anywhere to be seen; as if some tremendous storm had passed over, destroying everything in its course. The branches had been cut for firewood and provender for elephants, camels, &c. Passing Badli Ki Sera, we came in full view of the ridge on which the English picquets had been placed, and the ground in the rear occupied by the camp during the past summer; and in the distance rise the minarets and domes, turrets and palaces, of the city. Our road lay through the Subzi Mandi, a large straggling suburb, of alternate gardens, surrounded by high stone walls and low flat-roofed houses. Here was the scene of the principal conflicts, the twenty-eight battles that were fought previous to the final struggle in September. The walls and houses were everywhere destroyed, the trees were felled, and everything around gave evidence of the terrible passions that had here been let loose.

This suburb had invariably given cover to the mutineers in their attacks on the English position. They had over and over been driven out of it, but, as the English were not in sufficient strength to retain possession of it, it continued a source of annoyance to the end. It was in one part of this suburb that the fourth assaulting

column was defeated on the day of the assault, but this circumstance was of little moment, as the other three columns made good their position within the city walls. We entered by the Lahore Gate of the city, and the first object that met my gaze as I passed in, was a European soldier in the act of belaboring, with a good thick cudgel, an unfortunate native who had attempted to pass into the city without a permit. This was at once demonstrative of the power that now held sway within.

From the Lahore Gate we passed down the Urdu Bazaar and Chandui Chouk, two wide streets, or rather continuations of the same street, about a mile in length, and thirty yards wide; and I was dropped from the mail-cart at the Lahore Gate of the palace. My friends were quartered in apartments immediately over this gate, and I soon found myself with them, at a comfortable breakfast, in a room on the third story, and which commanded a magnificent view of the interior buildings of the palace on the one side, with the river in the distance, and the City of Delhi on the other. I was rather shocked, however, when my hosts, pointing to some stains of blood on the wall, told me that the apartments we then occupied were the same in which the Rev. Mr. Jennings had lived, and in which he, his daughter, and Miss Clifford had been murdered, on the 11th of May last. These were among the first victims of the bloodthirsty mutineers—no, not the mutineers, for these helpless ladies were murdered by the people of the palace, who, when the mutineers entered Delhi, at once commenced the work of destruction and death, showing that they were all prepared, and only awaited the first move on the part of the army to enable them to carry out their bloody purposes. Everywhere, throughout this calamitous season, have the Mahomedans shown the most savage thirst for blood. In another part of the palace, inclosure 49, ladies and children were murdered in cold blood ten days after the outbreak. During this massacre, the King sat in state opposite a great gateway which opened on the scene of the slaughter, and one of his sons was the first to fire on the wretched victims.

The very day of my arrival I went all over the ground that had been occupied by the English army, and examined the positions selected for the breaching batteries, &c. &c. I then examined in detail the effects of their fire on the different parts of the defences. It is only on the ground itself that one can obtain anything like an adequate idea of the difficulties to be overcome, in such operations as were carried on here, and, after seeing all, I was amazed at the boldness of that handful of Europeans in attempting to enter Delhi. The defences are most formidable, and the numbers of the defenders of the city were at least ten to one of the attacking army. The English artillery had, however, done tremendous execution. The Cashmere and Moree bastions were heaps of rubbish, and all along the side of the city exposed to the fire there was fearful evidence of the havoc made by the breaching batteries. The guns of the mutineers had suffered severely. Very few of them were left whole. So well directed had been the English fire, that

a great many of the guns were rendered quite useless,—their muzzles knocked off, their stanchions broken, or their carriages destroyed. During the six days after the English entered the city, their position was most critical. Many of the European soldiers gave themselves up to drink, as the enemy, knowing their thirst for such things, had left large quantities of brandy, champagne, &c. &c., at every corner. Street after street—nay, even house after house, had to be contended for. In these parts of the city, the walls everywhere show even now how terrible the struggle must have been.

Some houses are in ruins; and all along certain streets the bullet-marks on the walls, appear as close as the stars in the firmament on a clear night. But it was not these marks of active operations that struck me most. It was the general appearance of this immense city. When the English army entered at one side, the inhabitants fled at the other, leaving every house empty. I believe only a few wretched, cringing Hindoos remained behind. The vast mass of about two hundred thousand souls fled from the place, carrying whatever they could with them. The whole city was then systematically plundered by the army. Indiscriminate robbery was prevented as far as possible; but it was difficult to prevent the wild soldiers of the Punjaub from gratifying their natural thirst for plunder. Hence, although prize-agents were appointed to collect all property to be equally divided among the soldiers, there was, nevertheless, a great deal taken by private individuals. Even during the period of my visit, which was nearly three months after the assault, the prize-agents and their hands were busily engaged, digging and otherwise searching for treasure, &c. &c.

In consequence of the desertion and plundering of the city, its aspect was most melancholy. I walked through long streets, and could see nothing but desolation. Occasionally a starved-looking cat would be seen crawling over a flat roof, or stealing round the corner of some dark alley. When I thought of all that had been enacted within those accursed walls during the previous six months, together with all the enormities that had been committed there from time immemorial, I felt that its present desolation was but the award of justice, for all that its wicked inhabitants had done. I visited the house that for nearly forty years had been occupied by the Rev. Mr. Thompson (Mr. Caldwell's father-in-law), and in which his wife and two daughters were brutally murdered. I saw the font in which, my guide told me, Mr. Thompson used to "make the Christians," and the little chapel in which he preached many a vernacular sermon as few could preach. Around these premises I found portions of our tracts and books strewed in the mud; but I could find no trace of any native Christian or any one of those who had lived in Mr. Thompson's family. I felt sad to look upon these the only remaining emblems of the mission so long conducted there; but I knew that it was easy for our Heavenly Master to raise up even there abundant witnesses to the truth as it is in Jesus.

It would take me too long even to enumerate all the objects that interested me while there. I must pass most of them over, and proceed to notice those that may interest you most.

The "Jama Masjid" is perhaps the most attractive object in Delhi. It is the principal Mohammedan mosque or place of worship in the city. Its base is a magnificent platform, raised to the height of over twenty feet, and ascended by thirty-eight sandstone steps. The sacred part, or mosque proper, is some three feet higher, and occupies the western end of the square. Inside, and clear of all buildings, the above platform is ninety-eight yards in length, and the same in breadth, all beautifully paved with red sandstone. The eastern side is occupied by the principal gate and adjacent buildings. These are very handsome, surmounted by graceful little minarets, and terminating in a turret on each corner.

The northern and southern sides have similar gates, but on a smaller scale. The west end is the principal point of attraction. In the centre is a magnificent dome of white marble, surmounted by a gilt spire, and on either side of the central one, smaller domes of a similar construction. These are supported on seven grand arches of sandstone, lined with marble. Outside of these is a verandah about twelve feet wide, supported in a similar manner. The whole forms one vast apartment, paved with white marble, and inlaid around the joinings with strips of black marble. The pillars or buttresses on which the domes rest, of course, prevent the oneness of the apartment from becoming so apparent, but the effect of these interruptions to the view is very good. My utilitarian eye could not be kept from surveying the building with a view to the use that might be made of it, and I at once concluded that it would make a magnificent college, containing twelve spacious class rooms, with a grand central or common hall under the great dome. Professors' houses and apartments for students could be provided on the other three sides of the square. The elegant marble pavement was in several places stained with blood, for I believe some hundreds of fanatics died within the inclosure, having determined to fight to the last. On the front corners of the mosque rise in majestic symmetry the two principal minarets. These tower far above all other parts of the building. I ascended to the top of one, and had a magnificent view of the city and country around. I did not ascertain the height of these, but suppose they are about ninety feet above the floor of the mosque.

In front of the central apartment stands a marble "pulpit," and in one corner a "reading-desk" of the same material, resembling the arrangement observed in Episcopal churches. Below the reading-desk I found a quantity of old Persian and Arabic books, all torn to leaves. A number of these I brought away, and you may see some of them some day in your museum, if I am spared to send them. Leaving the mosque, I discovered in an apartment on the left wing, an ark of wood, but so finished as to resemble marble. In this, I was informed, the Mohammedans kept a lock of Mohammed's hair and the great Koran. These had both become the pro-

perty of some English officer who had first discovered them. A gentleman who was with me, however, discovered what I consider of equal value, viz., some prints of Mohammed's foot and hand. These are brought from Mecca by pilgrims. They were hidden in some old boxes in a little corner room, and the door had been built over, so that to an unpractised eye it appeared as the solid wall. Some one had, however, discovered the secret, and had made an opening in the wall, through which my friend entered and procured a number of the stones mentioned. They are called by the Mohammedans "Quaddam Sharif" or "Quaddam Rasul," the first meaning "the illustrious footprint" and the other "the foot of the Apostle." The "faithful" hold these in great veneration, and prostrate before them, kissing the heel part and touching the toes with the forehead. After giving some to my friends, I have still two in my possession designed for your museum. Whatever respect our English rulers may formerly have paid to the shrines of the heathens and Mohammedans, it is certain Delhi at the time of my visit saw but little of it.

A regiment of soldiers from the Punjaub had their quarters in the Jama Masjid, and the central square formed their parade ground.

Still more costly and more elaborate, but less striking as being less extensive and imposing, are the celebrated Jain Temples. These belong to a class of Hindoos called Sarangis, who differ materially from the rest in many of their observances. They profess to have such an abhorrence of taking life that they will eat nothing which ever possessed animal life, and they strain their water through a fine cloth, lest they should be thought guilty of wilfully destroying the animalcules that inhabit it. They are the possessors of immense wealth, perhaps the richest class of natives in India. They lavish immense sums of money upon their temples, which are dedicated to a canonized saint, named Paris Nath. A large marble image of this personage, sitting cross-legged upon a magnificent throne, occupies the centre of each shrine. The whole building (I speak of those in Delhi) is lined with marble, the pavement of the same material; the walls, ceiling, &c. &c., all painted with figures in gold, interspersed with all sorts of beautiful colors. Some parts are inlaid with precious stones. The throne is beautifully carved, but exhibits a taste altogether peculiar to India. The idols had, in the temples I allude to, been overturned by the English soldiers, and their noses broken by some one who combined the spirit of the wag, with that of the iconoclast. One had suffered more than the rest, for his head and "disjecta membra," together with the throne on which he sat, lay in one confused mass in a corner of the temple. I brought away specimens of these for your museum. The native who showed me through these temples, seemed very sad at the desecration that had taken place. I took an opportunity while in the shrine of showing him the hand of God in all that had happened, pointing out to him the sinfulness of idol worship in every form. He said these idols had now become useless, and any one might take them away. They had been polluted and could not

again be worshipped. I fear it was little consolation he derived from my lecture, as we evidently viewed the condition of the idolatrous shrines from very different standpoints.

I could not refrain again from utilitarian calculations regarding the funds that had been here sacrificed to heathen idols. I thought of the good that might have been done to the country at large, if even a tithe of that here wasted had been spent in promoting the spiritual enlightenment of the people. May we not entertain the hope that these miserly natives, miserly in everything but in their offerings to these idolatrous shrines, may yet in the providence of God have their hearts opened to devote their untold treasures to the advancement of Christ's kingdom in the world, and the promotion of everything that is good.

God's Spirit can effect even this change, and for such a result, it is within the province of faith to hope for and believe in.

May God in his own good time hasten this blessed and glorious consummation.

(To be continued.)

THOUGHTS OR REFLECTIONS ON THE PRESENT RELIGIOUS EXCITEMENT.

It would, doubtless, be unwise and premature to pass any hasty decision on the character of the remarkable religious excitement of the present day. It is sufficient to say, in general, if it be of God it will stand; if not, it will come to an end. Whatever be the issue, we cannot but say, as our Saviour said on a certain occasion, "Strange things have I seen to-day." For men that have prayed, and men that have not prayed, but made a mock of the duty—for men of different religious connections, and of no religious persuasions—for men of all classes, ages, and sexes, to be inclined to meet at appointed times and places, for the purpose of prayer and of religious conference, is truly a remarkable event. It ought not to be thought, spoken, or written of lightly. It is certainly not of man, and but little of human agency has been in it. It is the doing of the Lord, and should be wisely noticed. God has said, "I will not build, but destroy them, who observe not the doing of my hand." On this religious movement, the following reflections with many others that have passed through the mind, are now submitted to writing, and forwarded for the use of the Banner.

1. From what motives are persons led to attend the various prayer-meetings of the day? The presumption is, that men are led thither from diverse motives. Some under conviction are led, if not to pray themselves, to get others, or to hear others, pray for the salvation of lost sinners. Some may attend them under the consideration that it is a duty, a Divine ordinance, to meet two or more together for that duty. Others may be led for the sake of their friends, whom they desire to take with them, or for whom

they ask the prayer of godly men; and, no doubt, a great number go from the principle of Zaccheus, who desired to see the Saviour; and still as great or a greater number go because the crowd go. Leaving the inquiry as to the motives of others out of view, it is proper to inquire from what motive do I go? from what motive should I go? The answer to this must resolve itself into a Divine command. Otherwise, I cannot do it in faith; and without faith there is no reward, nor can the act of worship be acceptable. Is there authority for prayer of this kind? Closet prayer is enjoined; family prayer is commanded; and Christ has said, wherever two or three agree about a matter, it shall be done for them of my Father. He has said, "Pray always; pray without ceasing:" and He delivered a parable to show that men should always pray and not faint. The conclusion, then, is, that men are warranted thus to meet and pray; and that though diverse motives may lead men to such places, yet they are to be encouraged to attend. Who knows but the Lord may open the windows of heaven, and pour out His blessing on them that seek him! He has never said to the seed of Israel, "Seek ye my face in vain."

2. Should those who attend, who manifest some concern for salvation, and who ask admission into the Church, be hastily received? To this I have no hesitancy in saying, No. It is not for the good of any to be hastily received. The same rule cannot be uniformly applied. Christ did not so act. Some, on hearing Christ, appeared to be very prompt in following him. To such he spoke discouragingly: "The foxes have holes, and the birds have nests, but the Son of Man has not where to lay his head."

To others, who admitted their duty was to follow Him, but they wished first to go back and bury their father, He said, "Let the dead bury their dead; but follow thou me." These answers show that prudence is to be used, and that men should be directed to examine their own hearts in the presence of the heart-searching God, and taught to consider what they are doing when they put their hand to the plough, that they may not again look back. The man of limited knowledge—of a past irregular life, and who has scarcely begun to cry, My Father in heaven! will not be injured if he be kept for a time waiting on the ordinances, as dispensed to sinners in general, and reading the word of God, and the profession of the Church, before he be immediately taken from the haunts of iniquity and admitted to the seals of the covenant of God.

3. Should a knowledge of the doctrines of the Gospel, and an explicit acknowledgment of the Church's profession be required of all who, in these times of excitement, apply for admission into the fellowship of the Church? The answer to this inquiry has, in part, been anticipated in the above remarks. This inquiry has more of a bearing on church officers and courts than on applicants. It is very common, in ordinary times, to deal lightly with applicants for Church-fellowship. Perhaps no one thing will sooner injure the Church of God than hasty admissions—than to set open the door of fellowship to a people not taught, not sound in the

faith. A profession easily made, is as easily laid down; a privilege easily obtained is as easily parted with or bartered for another. It appears to be the duty of pastors and sessions to deal tenderly, and yet faithfully, with the consciences of all men. Let no one say, doctrine or order is not of so much importance—only let the applicant be a believer. True; a believer on what? Why, on Christ. But who believes on Christ that does not say, “All that God the Lord commands, I will hear and do.” Every applicant should be taught and directed “to measure the temple, the altar, and them that worship therein.” Less than this is alike unfaithful to God and to man.

4. Are the means of grace, appointed by the Redeemer in the word, and recognized in the standards of the Church, to be required of all? This has in part been answered in the last remark. The importance of this inquiry is as it respects the future life of the church-member. Faith cometh by hearing; and we say, faith can only be preserved by continuing to hear. That is, the same ordinances, or means of grace, necessary to conviction and conversion, are equally necessary to the preserving and perfecting of the work of grace in the soul. These ordinances or means of grace are set forth in our Form of Government and manner of worship. Church-members and all applicants for fellowship should be distinctly taught that the Church has all the means in herself for conversion and growth of grace. There is some fear of a vague notion with some that there is not in the Church the proper aliment for the soul's salvation, and for the Church's extension, and, therefore, we must get up something outside of the Church, of man's arrangement. Such an idea will soon prove fatal. And it is worthy of notice, that in the efforts or directions of the present day, such as those from the meeting of brethren in Pittsburg, in Cincinnati, and Xenia, not one thing is named that is not named in the Directory for Worship in the several churches. And if any one will examine and compare, he will find that there is a more full and particular account given of the means of a holy life in our Directory for Worship than is to be found elsewhere. So far as a revival is concerned, it will be in our living more spiritually and fully in accordance with our profession and vows. C.

A FATHER'S PRAYER!

BY THE REV. DR. WITHINGTON.

(From the New York Observer.)

At this hushed hour, when all my children sleep,
 Here, in thy presence, gracious God, I kneel;
 And while the tears of gratitude I weep,
 Would pour the prayer which gratitude must feel;
 Parental love! O, set thy holy seal
 On these young hearts which thou to me hast sent;
 Repel temptation, guard their better weal;

Be thy pure spirit to their frailty lent,
And lead them in the path their infant Saviour went.

I ask not for them eminence or wealth—
For these, in wisdom's view, are trifling toys ;
But occupation, competence, and health,
Thy love, thy presence, and the lasting joys
That flow therefrom ; the passion which employs
The hearts of holy men ; and thus to be
From all that taints, or darkens, or destroys
The strength of principles forever free :
This is the better boon, O God, I ask of thee.

This world I know is but a narrow bridge,
And treacherous waters roar and foam below ;
With feeble feet we walk the wooden ridge,
Which creaks and shakes beneath us as we go ;
Some fall by accident, and thousands throw
Their bodies headlong in the hungry stream ;
Some sink by secret means, and never know
The hand which struck them from their transient dream,
Till wisdom wakes in death, and in despair they scream.

If these soft feet, which now these feathers press,
Are doomed the path of ruin soon to tread ;
If vice, concealed in her unspotted dress,
Is soon to turn to her polluted bed ;
If thy foreseeing eye discerns a thread
Of sable guilt impelling on their doom,
O, spare them not—in mercy—strike them dead ;
Prepare for them an early, welcome tomb,
Nor for eternal blight let my false blossoms bloom.

But if some useful path before them lie,
Where they may walk obedient to the laws,
Though never basking in ambition's eye,
And pampered never with the world's applause ;
Active, yet humble, virtuous too, the cause
Of virtue in the dwellings where they dwell,
Still following where thy perfect spirit draws,
Releasing others from the bands of hell,
If this be life, then let them longer live, 'tis well.

And teach me, Power Supreme, in their green days,
With meekest skill, thy lessons to impart—
To shun the harlot, and to show the maze
Through which her honeyed accents reach the heart.
Help them to learn, without the bitter smart
Of bad experience, vices to decline :
From treachery, falsehood, knavery, may they start
As from a hidden snake ; from woman, wine,
From all the guilty pangs with which such scenes combine.

How well they sleep, what innocent repose
Rests on their eyes from older sorrows free !
Sweet babes, the curtain, I would not unclose,
Which wraps the future from your minds and me.
But, Heavenly Father, leaving them with thee,
Whether or high or low may be their lot,
Or early death, or life await them—be
Their Guardian, Saviour, Guide, and bless the spot
Where they shall live or die ; till death, forsake them not.

Though persecution's arches o'er them spread,
 Or sickness undermine, consuming slow ;
 Though they should lead the life their Saviour led,
 And his deep poverty be doomed to know ;
 Wherever thou shalt order, let them go ;
 I give them up to thee—they are not mine ;
 And I could call the swiftest winds that blow
 To bear them from me to the Pole or Line,
 In distant lands to plant the Gospel's bleeding shrine.

When as a scroll these heavens shall pass away,
 When the cold grave shall offer up its trust,
 When seas shall burn, and the last dreadful day
 Restores the spirit to its scattered dust,
 Then, Thou most merciful, as well as just,
 Let not my eye, when elements are tossed
 In wild confusion, see the darkest, worst
 Of painful sights, that ever parent crossed,
 Hear my sad earnest prayer, and let not mine be lost !

CHURCH MUSIC.

THAT improvement in our church music is greatly needed, is a proposition that appears to me to be painfully self-evident. Had this subject received the attention its importance demands in years that are past, we would not now be compelled to deplore the unpopularity of our time-honored version of the Psalms, nor feel that, as a people, we are looked upon as wanting in taste and refinement in the matter of praise. I am not one of those whose attachment to the Church is worthy to be called in question, but I do most solemnly believe, that unless this subject receive far more attention than has ever yet been devoted to it, we will drag out a precarious existence, that will end at last in fruitless labors and disappointed hopes. Our labors for several years past have been comparatively fruitless, in so far as the building up of our own Church is concerned ; for nearly as many have left us for other church connections, as have been received. Our disappointed hopes are already beginning to proclaim their existence. I do not say that this is altogether owing to our almost total neglect of the subject of church music, but I hold myself ready to show that this is more efficient than any other cause that has been brought to bear against us.

For this neglect there is no apology. It has been said that our version of the Psalms was so antiquated that it could not be well sung, and therefore no attempt need be made on the subject. There is not a word of truth in such a statement. Let a choir of singers practise with the same care and assiduity on our version of the Psalms, that is devoted to other systems of praise, and no fear need be entertained for the result. I speak what I know, and testify what I have seen.

Again, it is said we have no material on which to operate—that when a singer is found among our people, his attachments are

usually elsewhere—that our middle-aged and old people cannot learn, and so on. How many children capable of learning are there in every one of our congregations? Enough surely to justify an effort on their behalf. And more than this, if these children are expected to remain in our connection and *not have their attachments elsewhere*, we must improve this department of our worship. It is a notorious fact that by far the larger part of our accessions is made up of emigrants from Ireland and Scotland, and not from our own children. These unhappily soon form attachments elsewhere. I will not now argue the point, but simply assert that the superior music of other churches has more influence than any other cause in the formation of these attachments. There are but few who will not acknowledge this to be true, and yet we still sit supinely and make no worthy effort to remedy the defect. Occasionally the young people of a congregation have been encouraged to meet one evening of each week during some three or four of the winter months, and then because no very marked improvement was observable in the music of the church, their meetings were declared to be fruitless, and so the matter rested. It is not in this way that we need hope for any radical improvement. Allow me now to suggest the only plan by which, in my judgment, the end can be fully attained.

The first thing needed is a book containing such music as is suited to our circumstances. Brother Archibald has published a book of chants, as a beginning. For this the whole Church owes him both her thanks and her patronage. But this little book, valuable as it undoubtedly is, does not nearly meet the whole want of the Church. We need, not only a collection of chants, but a large collection of tunes, adapted and set to our version of the Psalms. Here is, where almost all other denominations have obtained an important advantage. Their songs were set to music in almost every book published in the land; hence the benefit they derived from the high order of talent that was employed to adapt the music to their songs of praise. No one but a thorough musician *can* properly appreciate the extent of the advantages derived from this source. Now we need such a book as will contain music adapted to our usages, and set to our version of the Psalms. True, there has been much said and written in reference to securing an improved version; but while additional metres may, and no doubt will be selected and adopted before long, yet our old version will be maintained in its integrity, long enough at least to justify the proposed enterprise. And should additional metres be selected, it will be easy to add a supplement. A publication of this kind will do more to elevate the character of our church music, and may I not say also of our version of the Psalms, than anything else of which we have any knowledge.

But what should be done to improve our *singing* if we possessed such a book? And further, what can be done until such a book can be had? Begin with the children of the congregation: place them under the care of a competent instructor, and pay him well

for his labor. Allow them the use of the church, if that should be the most convenient place to assemble. Let parents see to it, that their children devote the necessary time and attention to this very important part of their education; and let this course be followed constantly until the children have become men and women. Then you may expect to hear good congregational music—then you may expect to have singers in the church whose attachments are not placed elsewhere—and then your church will occupy its proper position among surrounding congregations. This, after a rather protracted experience in the matter of church music, appears to me to be the only feasible plan by which the desired improvement can be effected. Its execution will require money and attention, but in no other way can the object be attained; and when it is attained, it will be found to be worth ten times its cost. Try it.

United Presbyterian.

WHEELING, VA., February 25, 1858.

SPIRIT OF THE PSALMS.

AMONGST all compositions, these alone deserve the name of sacred lyrics. These alone contain a poetry that meets the spiritual nature in all its moods and in all its wants, which strengthens virtue with glorious exhortations, gives angelic eloquence to prayer, and almost rises to the seraph's joy in praise. In distress and fear, they breathe the low, sad murmur of complaint; in penitence, they groan with the agony of the troubled soul. They have a gentle music for the peace of faith; in adoration, they ascend to the glory of creation and the majesty of God. For assemblies or for solitude, for all that gladdens and all that grieves, for our heaviness and despair, for our remorse and our redemption, we find in these divine harmonies the loud or the low expression. Great has been their power in the world. They resounded amidst the courts of the tabernacle; they floated through the lofty and solemn spaces of the temple. They were sung with glory in the halls of Zion; they were sung with sorrow by the stream of Babel. And when Israel had passed away, the harp of David was still awakened in the Church of Christ. In all the eras and ages of that Church, from the hymn which first it whispered in an upper chamber, until its anthems filled the earth, the inspiration of the royal prophet has enraptured its devotions and ennobled its rituals. Chorused by the winds of heaven, they have swelled through God's own temple of the sky and stars; they have rolled over the broad deserts of Asia, in the matins and vespers of ten thousand hermits. They have rung through the deep valleys of the Alps, in the sobbing voices of the forlorn Waldenses; through the steeps and caves of the Scottish Highlands, in the rude chantings of the Scottish Covenanters; through the woods and wilds of primitive America, in the heroic hallelujahs of the early Pilgrims.

THE CHURCH TREASURER.

AN Episcopal clergyman is responsible for the ensuing notice of this important officer in a church organization :

“ One of the most useful men to any church and society, as many know by experience, is a prompt, gentlemanly treasurer. On the appointed days, and perhaps at the same hour on those days, he makes his appearance at the pastor’s house, and the pastor sees in him, as it were, a whole congregation, earnest to fulfil their obligations to their minister. The bonds of love, through a delicate sense of obligation and gratitude, insensibly grow stronger in the pastor’s heart. He respects his people more ; he is admonished and quickened in his duties. But when the treasurer comes far behind his time, and then pays over only a small part of the large arrears, and dolefully tells the minister that the society is very poor, and that they find it exceedingly difficult to raise his salary, then the minister and his wife have long and sad conferences about their straitened circumstances ; they meditate an encroachment upon the little property which a relative left her, the knowledge of which is the reason felt or assigned by some parishioners for refusing to pay their dues. From the experience which brethren in the ministry have related in confidence, it may be asserted, that if there be any cruelty and any suffering which is peculiarly exquisite and keen, it may be found in the treatment of a sensitive pastor by an unfaithful people, and in his secret sorrows on account of it. All men love to be paid promptly. It is a universal truth, that ‘ short reckonings make long friends.’ You never pay money to a laborer or tradesman, promptly and with a willing mind, without putting him in good humor. How freely he speaks about the weather, inquires for the health of your family, indulges his innocent wit, smiles, thanks you, and makes you feel that you are one of his benefactors and friends.”

MEETING OF THE OHIO PRESBYTERY.

CEDARVILLE, April 5th, 1858.

PRESBYTERY was in session two days, and the business throughout was transacted with entire harmony. The ministerial members were all present, and a good representation of the eldership.

Rev. A. M. Stewart was present from the Pittsburg Presbytery, and was sitting as a consultative member ; and presented to Presbytery, in an appropriate and interesting address, the claims of the Board of Education.

Mr. Robert McMillan and Dr. Bratton, students of theology, were examined, on Symington on the Atonement. Answers were satisfactory.

Mr. R. McMillan delivered all the pieces of trial assigned him for licensure, which were sustained, and he was licensed by the Mode-

rator, as the organ of Presbytery, to preach the everlasting Gospel. And in pursuance of Presbyterial appointment, is now on his way to Tennessee, with instructions to remain a month, in each congregation.

Mr. Wm. Bratton delivered a piece of trial assigned him, on the matter of the Church's Psalmody; which, after remarks, was cordially sustained. The pieces usually assigned for licensure, were given to Mr. Wm. Bratton, viz.: Latin, Quibus Testimoniis probas Trinitatem. History, from 1649 to 1774. Sermon, 1 John 2:2. Exercise and addition, Heb. 5:1, 5. Lecture, Ezekiel 2d, throughout.

There being present several young men connected with the Church, who have been pursuing studies in Miami University, the Moderator addressed them by way of counsel and cheer, such as were suited to their *status*.

After Presbytery heard the address of Rev. A. M. Stewart, the following resolution was unanimously adopted:

Resolved, That Presbytery has heard with pleasure the address of Brother Stewart, and commends the course represented by him, to all the congregations under its care, recommending that they number it among the objects to which they regularly contribute.

A committee was appointed to converse with young men pursuing studies in our bounds, in regard to their wants and aims, and to encourage them in any way in their power. Delegates were elected to attend General Synod. Dr. McMillan, J. A. Crawford, Wm. P. Shaw, Dr. Wilson, and Dr. Herron, were chosen; and Rev. G. McMillan and E. Cooper, general alternates, ministers.

Ruling elders: J. C. Nisbet, Wm. Taylor, Thos. Little, J. C. McMillan, James Blair. Alternates: R. C. Reid, Wm. Likely, James Landon, John Miller, John Reid.

The Committee of Supplies reported the following scale of appointments—the blank in the report, with regard to some ministerial member to visit Tennessee, was filled with the name of E. Cooper, Dr. McMillan, his alternate. The Report was adopted.

New Washington: Dr. McMillan the first two Sabbaths of April. Dr. Herron the first two Sabbaths of May. Rev. G. McMillan the first two of June. Dr. Wilson the first two of August. Dr. Herron the last two of August and first of September. Organize the people into a congregation, and dispense the sacrament of the supper.

After deliberation, in relation to the importance of publishing a weekly religious newspaper, Presbytery passed the following resolutions:

1st. That Presbytery recommend the publication of a weekly religious newspaper, devoted more especially to the interests of the Reformed Presbyterian Church.

2d. That efforts be made in each congregation to raise, by subscription, a fund to commence the paper.

3d. That this matter be embodied in our report to Synod, so that the paper may be commenced as soon after as possible.

An adjourned meeting of Presbytery was appointed in Eden, Illinois, during the sessions of Synod. The annual meeting of Presbytery was appointed in Xenia, Ohio, the first Wednesday of October next, at 10 o'clock A. M.

The Moderator, by appointment, will open the meeting with a sermon on the relation our baptized youth bear to the Church.

E. COOPER,
Clerk.

THE CARPENTER SHOP MISSION SCHOOL, PHILADELPHIA.

At the usual stated monthly meeting of the teachers of the "Carpenter Shop" Mission School, held on Tuesday evening, April 6th, 1858, the following preambles and resolutions were moved and adopted:

Whereas, we have just heard, with much pleasure, the excellent and final report of the Dorcas Society of our School.

Whereas, by reason of circumstances, familiar to us all, loud and urgent calls, more so than usual, were made upon us by the poor of our School for clothing and other necessary assistance.

Whereas, our Dorcas Society, in view of the unparalleled distress and misery which surrounded them, nobly exerted themselves to meet every demand made upon them, and

Whereas, the present prosperous condition of our School is due, under the blessing of God, to their efficiency and untiring exertions.

Resolved, that a vote of thanks be given to the ladies of the Carpenter Shop Mission School, and also to those kind and benevolent friends who so generously and cordially assisted them, in their work and labor of love, for their patience, zeal, and activity in the discharge of their onerous duties, and for their unremitting endeavors to alleviate the misery which existed in so great a degree in our midst.

Resolved, that a vote of thanks be given to all who, in any way, whether by donation or otherwise, assisted them in carrying out their philanthropic designs, and to Gregory M. Wortabet, of Syria, for the Lectures he delivered in behalf of this Society.

Resolved, that a copy of these resolutions be sent to the "Banner" for publication.

May that God who has said that "whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, he shall in nowise lose his reward," abundantly reward *them* for their kindness in time, and bless them throughout eternity.

We cannot conquer fate and necessity, yet we can yield to them in such a manner as to be greater than if we could.

CATECHIZING CHILDREN

Is a good thing, but why not take the Bible for the text-book? No catechism is equal to the Bible. We do not object to catechisms, but to the way they are often used. We may teach our children to repeat and re-repeat, year in and year out, in a kind of treadmill fashion, and what avail? Strike at the heart, bring home God's truth, the sword of the Spirit. The first and momentous thing is to make children feel they are sinners, and then point to Calvary. Aim directly at conviction now—this lesson, every lesson. Enforce God's truth more and more, till the soul is secured. Much of the instruction given to children in families, on the Lord's day and at other times, is powerless, parrot-like, a mere repetition. There is no special, direct, prayerful aim at immediate salvation. Wonderfully, passingly strange, that religious parents, and even ministers of the Gospel, do not see and realize this. Children, catechized in a loose, careless, parrot-like manner, without these home-thrusts, or any direct, forcible, personal application, grow up almost as ignorant as heathens of repentance and faith towards God, or salvation through Jesus Christ. Worse still, this manner of parental instruction, instead of leading children to Christ, to bow meekly and submissively at the feet of Jesus, tends to Gospel-harden—to produce a kind of careless, thoughtless impenitency, harder than a block, or the nether millstone. All parental and Sabbath-school instruction should be to convict, convert now, on the spot. Strike at the heart. "My son, give me thy heart." "Seek first the kingdom of God."

LETTER FROM REV. J. R. CAMPBELL, D.D.

MISSION HOUSE, SAHARANPUR, January 16, 1858.

MY DEAR BROTHER STUART:

A packet of letters, with a few kind words from you on the envelope, came to hand three days ago. The sympathy expressed for us by so many dear Christians in America, and the ardent supplications offered on our behalf, and for the good cause, which is dearer to us than life itself, give us great encouragement and consolation; and I now firmly believe that this dreadful rebellion and its sad consequences, the murder and massacre of so many Christians in this land, will all be overruled for the rapid spread of the Gospel in Hindostan. It will, at once, clear away many evils which, a year ago, we did not know how they were ever to be got rid of. The Gospel will now have free course through the land, and we doubt not it will be glorified in the conversion of multitudes. Government will no longer look with a suspicious eye on the labors of missionaries, or throw barriers in the way of their usefulness, but hail them as the agents of peace and tranquillity, and as essen-

tial instruments in promoting the stability of government among a heathen people, and the best interests of the whole community. We often wondered how the proud and scoffing spirit of the Mohammedans was to be broken. With man it seemed to be impossible; but God has now done it effectually, and he has done it, too, through *their own* instrumentality. They have actually broken their own necks, and brought down on their own heads, by their demon-like and bloodthirsty conduct, the wrath and justice of this government, and of all England. They will never again be trusted. Their treachery and malice against Christianity will forbid it. Already they seem to feel the sad position in which their acts of blood have placed them. Yesterday morning the Kotwal of this place, who had been head of the police, was hanged like a dog. He had been in correspondence with the King of Delhi, and the King had promised to make him the subedar or chief ruler of Saharanpur. He had laid a plot, some time ago, when he was in office here, to liberate all the prisoners from the jail, murder all the Europeans, proclaim the British government at an end, and commence to rule for the King of Delhi. This plot was discovered, in God's good providence, only two hours before it was to be put into execution. Thus the station, the mission property, and our lives, have been spared, and the enemies of the Gospel and of civilization have been caught and punished. Only a few days ago the rebels, from Bignour and Rohilkund, crossed the Ganges in great numbers near Hurdwar, and burned and destroyed some buildings; but Goorkhas, from this place, under British officers, met them, and, between killed and drowned in crossing the Ganges, destroyed about one hundred of them, while not a man on our side was even touched! Their leader, the Nawab of Nujesabad, it is said, was wounded, and his nephew killed. We hope this will cool their courage for awhile, and until the grand army, now under the Commander-in-chief, Sir Colin Campbell, enters Rohilkund, and disperses the immense numbers there collected. We have had several alarms lately, but I never slept sounder in my life, all alone in this house, and without any guard or assistance. "He that keepeth Israel neither slumbers nor sleeps," and He is all-powerful to defend those in his gracious keeping. O, how consoling to have a strong faith at such a time as this, and to feel, as Dr. Wylie used to say, "perfectly safe within the pale of the everlasting covenant." How often I think of that great and good man's sentences now, so full of meaning and so appropriate to our circumstances.

Our missionary labors are all going on now as usual, and I have never seen greater attention given to the preaching of the Gospel in this city. The failure to drive us from our labors, and the schemes for our destruction having proved abortive, the heathen will now open their eyes to the reality of our efforts to establish the Gospel among them, and give more heed to our message. Oh, no, we must never give up the work of missions. Every man among us seems to be more decided and zealous than ever. There will be no running away on sight of fear, or difficulties to be encountered.

The Lord has heard your prayers for us I am certain, and, in answer to them, four young men in the Orphan Institution are now anxiously inquiring, and eager to join the Church. I believe they are ready and fit to be received at any time. Oh, continue to pray, and God will indeed "bless us, and all the ends of the earth will fear Him."

As ever, yours in Christ,
J. R. CAMPBELL.

LETTER FROM REV. J. R. CAMPBELL, D. D.

MISSION HOUSE, SAHARANPUR, February 8, 1858.

MY DEAR BROTHER STUART,—

I wrote you on the 16th of last month, and have but little news to give you since. My principal object in writing now is to inclose letters from four of the Christian young men in the Orphan Institution to their friends in the United States. They are all their own, with the exception of a few corrections in grammar and spelling made by me, as it is very difficult for a native to acquire the idiom of the English language. You see the substance of the letters and the penmanship are quite creditable to them. I leave them open, that Mr. Wylie and yourself, and other Christian friends who may feel an interest in their improvement, may see what they can do. Some of their blunders are left untouched, as specimens of their style and thoughts. A few of the other advanced pupils will write soon. I hope all the patrons of this institution will be encouraged, and pray much for the youth, and a blessing on our labors to raise up and qualify many who may be useful in making known the Gospel long after some of us shall be in our graves. I consider institutions of this kind, when properly conducted, as among the most hopeful in qualifying men to become native ministers of the Gospel, and efficient helpers at all the mission stations. Four nearly full-grown lads are now earnestly seeking peace in Jesus, and some of them give strong hopes of having found Him precious to their souls. During the last six weeks I have met with them every few days for conversation and instruction, and I think we will soon admit them to membership in the Church. On this point, however, we are very cautious, and the consequence is we have had comparatively little trouble with our native Christians. They all live harmoniously together, and manifest more of the Christian character than many professors in Christian lands. A few days ago we obtained an able and useful helper in our labors, who has made a consistent profession of Christianity the last thirty-two years. Until he was twenty-five years of age he (being a Brahmin) led poor ignorant souls in the performance of idolatrous rites. Since his conversion in 1826 he has been laboring to bring sinners to Christ. When returning from a pilgrim-

age to Jagatnath, where he found nothing but disappointment, he was led to a knowledge of the *true Lord of the world*, Jesus Christ, by the perusal of Christian tracts and the holy Scriptures. He brings the best of certificates, and seems to be an humble and decided Christian. I trust he will be very useful, and, through God's blessing on his labors, successful among the Brahmins and Hindoos. He was laboring near Delhi when the rebellion broke out, and the lives of himself, wife, and children, were saved almost by miracle. He lived for some five months concealed on the top of a hill, in a small grass hut erected by his own hands. Several times the people had prepared to take his life, but always something prevented them from carrying out their designs. Who in Philadelphia has made the sacrifices for Christ that this aged, but still active man has done the last thirty-two years? Great, indeed, will be his gracious reward in heaven. He and his family preferred starving for nearly five months, and risking the most cruel death, rather than deny the Saviour and embrace the Mohammedan religion. He is perfectly satisfied to labor in connection with us, and support his family on five dollars a month! Indeed, he thinks himself amply provided for by this sum, as he never was accustomed to receive more.

All our missionary labors go on as usual. Our schools are filling up well again, and I never saw the people more willing to hear the Gospel than at present. It is preached now in three places in the city daily, to large crowds of attentive hearers. There is no doubt that Hindooism and Mohammedanism have got a deadly blow by this inhuman rebellion, from which they will never recover. All England has been awakened to see the wretched anti-Christian policy pursued by the East India Company's government, and when a new one shall be organized, it will doubtless have in it much more of the Christian element, and do more to countenance missionary efforts. But God's time is now come for India. Let the Church come up to his help in all the vigor of her youth, and with all her resources, and then see what her King and Head will do in overturning ancient superstitions and idolatries in this land.

In haste, ever yours in covenant love,

J. R. CAMPBELL.

TROUBLE.

TROUBLE becomes a marvellous mortifier of pride, and an effectual restrainer of self-will. The temper is mellowed and the feelings refined. It needs repeated strokes of the hammer to break the rocks in pieces; and so it sometimes requires repeated strokes of anguish to break our hearts in pieces, and make us humbler and wiser men. And as, the longer you keep the canary bird in a darkened cage the sweeter it will sing, so the more serene the discipline of the good man's experience, the sweeter the songs of his spiritual life. The gold that is refined in the hottest furnace comes

out the brightest, and the character moulded by intense heat will exhibit the most wondrous excellences.

God's children are like stars that shine brightest in the darkest night; like torches, that are the better for beating; like grapes, that come not to the proof till they come to the press; like trees, that drive down their roots farther, and grasp the earth tighter, by reason of the storm; like vines, that grow the better for bleeding; like gold, that looks the better for scouring; like glow-worms, that shine best in the dark; like juniper, that smells sweetest in the fire; like the pomander, which becomes more fragrant for chafing; like the palm-tree, which proves the better for preserving; like the camomile, which spreads the more as you tread upon it.

"There is a flower, when trampled,
Doth still more richly bloom,
And even to its bitterest foe
Gives forth its sweet perfume:
The rose that's crushed and shattered,
Doth on the breeze bestow
A fairer scent, that further goes,
Even for the cruel blow."

REFORMED PRESBYTERIAN CHURCH—PHILADELPHIA CHAMBERS, HACKIN'S HEY, LIVERPOOL.—At the close of the annual tea-meeting of the children attending the Sabbath-school connected with this church, on the evening of Wednesday last, the Rev. Dr. Graham was presented with an elegant pulpit Bible and Psalm Book by the ladies of his congregation, in testimony of their respect and confidence when commencing his labors among them. Mr. John S. Peoples acted on behalf of the donors, and delivered a highly appropriate address, characterized by good feeling, taste, and judgment. Dr. Graham made a suitable reply, expressive of his deep gratitude for the valuable gift conferred, and of his determination to employ, to the best of his ability, the Sword of the Spirit, the Word of God, in the service of his Master, and for the advancement of pure and undefiled religion. The speakers referred, in the course of their addresses, to the prospect of the congregation having, ere long, a place of worship which they could call their own, in a convenient and central locality.—*Liverpool Courier*.

OBITUARY.

DEPARTED this life, on the 9th of April, in Charleston, Clark County, Indiana, JOHN FERGISON, Esquire, in the thirty-sixth year of his age. The deceased has left one only daughter, the mother being dead some years ago, an aged aunt, who raised him in infancy and nonage, and whose stay and support he has been for many years, and a numerous class of relations, brothers and sisters,

and friends, all to lament his absence from them and their loss in his decease. While they all naturally feel the departure of a near and dear friend, they are compensated by the hope of a blessed immortality beyond the grave and time. The deceased was early devoted and educated by his aunt with a view to the Gospel ministry. An overruling Providence cast his life into a different course. He, however, never forgot his early Christian education—was the abiding friend of Christianity, and retained his attachment to the last to the principles and practice of the Reformed Presbyterian Church. As a barrister, he was surpassed by few, in his day; enjoyed much of the confidence of the public; was esteemed in life, and lamented by all in his death; and died, it is believed, without an enemy on earth. He is gone to a judgment-seat, to appear before his Judge. May his death, early in life, in the midst of a lucrative business, impress the minds of his friends, and of all, that there is one thing needful to all, an interest in the Redeemer by faith; and that *they* and *they only* are blessed, who die in the Lord.

C.

NOTICES OF NEW PUBLICATIONS.

THE SAILOR'S COMPANION; or, Book of Devotions for Seamen, in Public and Private. Philadelphia: Presbyterian Board of Publication, No. 821 Chestnut Street. 12mo. pp. 263. Price fifty cents.

The want of a book of this character for the class for whom it is designed, has been long felt by those whose business more directly it is to labor among them, as well as by all who wish their good. It is well adapted for its object. It consists of a form of service for the Lord's day, and for funerals, Scripture selections, thirteen plain and short discourses, on the principal doctrines of the Gospel, a selection of psalms and hymns, brief expositions, forms of prayer, &c.

SCRIPTURE BAPTISM; its Mode and Subjects. By ASHBEL G. FAIRCHILD, D.D., author of "The Great Supper." Philadelphia: Presbyterian Board of Publication, No. 821 Chestnut Street. 12mo. pp. 204. Price 25 and 30 cents.

Dr. Fairchild has given to the public, in this little work, a clear and concise statement of the subject discussed. Much has been written and spoken on this subject; but we have seldom seen the same amount of condensed truth as we have here. The book, like some others issued by the Board (while superior in many respects), is beyond the mind of children generally, for whom it is designed as a Sabbath-school work. It is worthy of a reading by the fathers.

CHRIST IN THE DESERT; or, The Tempter Foiled. By the Rev. HENRY MOORE PARSONS. Philadelphia: Presbyterian Board of Publication. 18mo. pp. 129. Price 20 and 25 cents.

The author has presented in this little book a subject of much interest, with much attraction. Few will read it without benefit.

FOR LIBRARY USE ONLY

FOR LIBRARY USE ONLY

